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Small Ways to Great Ends

An Editorial

Moral Depression

Rufus B. King

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OF RELIGION

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John 18:37, 38; 19:10-16, 25-30

CRUCIFIED WITH CHRIST

Leslie Weatherhead has written a book to which he has given a most intriguing title, *The Plain Man Looks at the Cross.* In this most interesting and helpful group of sermons, this versatile writer and preacher has endeavored to see the cross of Jesus through the eyes of the common man.

There is something wholesome and timely about such an attempt. The doctrines about the atonement have become so multitudinous and intricate that the average man finds himself in a fog when he seeks to know the relevance of the cross of Jesus to daily living.

The "plain man" has little interest in the theologians' words as he tries to show how Jesus met the demands of a "just God" who was satisfied by the death of the innocent for the guilty, and passes over all transgressions.

Here is a young man with considerable means. A life of power and ease looms before him. He has an excellent reputation in the community for integrity and chastity. He also has a very strong appreciation for the best ideals and a profound respect for religious leaders. He would pass today as a most exemplary young business man. Now this plain man met Jesus one day and was invited to become one of his followers. Because his heart was set on his possessions, Jesus advised him to sell what he had if he sincerely desired to follow him.

Here is the kind of crucifixion and cross bearing the plain man can understand. He comes to understand that upon his decision hangs not only his immediate salvation but his eternal direction and well-being. It is not strange that the writer says that the young man went away sorrowful. As much as Jesus loved him, he did not call him back to work out any compromise. There is a certain finality about the demands of the universe. It is everything or nothing.

In our attempt to find our salvation in what transpired on a Good Friday almost two thousand years ago, it is possible for us to miss entirely the immediate redemption that is found in being crucified each day, that the living Christ may reign in our hearts.

It is not necessary to discredit in any way the revelation of God's love as it was in Jesus, reconciling the world unto himself, when we exalt the immediate revelation of his redemptive love in those who have also taken up their cross that the will of God might rule supreme in their lives.

A few lines from a *Guide to True Peace* are very applicable. "The soul becomes fitted for union with God by giving up self to the destroying and annihilating power of divine love. This, indeed, is a most essential and necessary sacrifice in the Christian religion, and that only by which we pay homage to the sovereignty of God. By the subjection of self within us, we truly acknowledge the supreme existence of our God; for unless we cease to exist in self, the spirit of the eternal word cannot exist in us. Now it is by the giving up of our own life, that we give place for his coming; and, in dying to ourselves, he himself liveth and abideth in us."

Questions:

1. Does the sacrificial life of another give us a glimpse of God?
2. Does God give back that which we give up—literally—spiritually?
3. What is the meaning of the scripture, "I give you all things richly to enjoy?"

P. M. T.

For April 6—The Risen Lord and His Disciples

John 20:19-23; 26-29

RISEN WITH CHRIST

With due apologies to the author of *The Plain Man Looks at the Cross,* I should like to write about "The Plain Man Looks at the Empty Tomb." Most of the words spoken and written about the resurrection of Christ have come from the theologian and the ecclesiastic, and they are usually associated with the hour and incident of death. But what is the relevance of the empty tomb to the daily life of the "plain man"? Easter comes with all its pageantry and large crowds of worshipers, but what significance is there in the event to the plain man on Monday morning? Does it mean that the days of self-denial during Lent are past and once more the plain man can return to his besetting sin or pleasurable indulgence?

The subject of the resurrection of the body had become a strong divisive issue among the Jews long before the time of Jesus. The Sadducees refused the idea of resurrection, immortality, or a belief in angels while the Pharisees held these tenets.

Since none of the Gospel writers were Sadducees, it is not strange that all the supernatural phenomena in the life of Jesus would have a large place. Even John, who is generally thought of as being the most spiritual of all the writers of the New Testament, records the supernatural events as strong evidence of Christ's divinity. The reappearance of Jesus in physical form, following his crucifixion and burial, was to John the crowning event of all the unusual demonstrations that had gone before.

It is not strange that the plain man, knowing the many illusions of the human mind, finds it difficult to accept the Easter story. And if he does accept it, he quite naturally asks how the resurrection of Jesus helps him to be a better man.

The more spiritually minded, the less satisfaction a man would have in the hope that some day his spirit would inhabit his resurrected body. Never before has man been more betrayed by the promises of materialism than today. For his security the most materialism has to offer is large armaments and the atomic bomb. With the promise of a chicken in the pot and two cars in every garage, the plain man sees instead the threat of world bankruptcy and economic chaos ahead. Instead of being the master of material things, the average modern man is their slave. What does Easter have to say to these things? It is important that we remember that material things are not evil in themselves. It is only as they become the instruments of lust for power, pleasure, pride, and self-will.

In the first seven chapters of Romans, Paul gives a splendid description of the self-willed man who finds no relief until he is buried with Jesus in baptism unto death. The eighth chapter opens on a victorious note. The man who died to self has risen to walk in newness of life, that is, his life is the life of his risen Lord who now reigns in his heart as an abiding presence.

Questions:

1. What is the evidence that a person's salvation is contingent upon the resurrection of Jesus?
2. If God is a spirit, of what benefit would a physical body be in heaven?
3. What are the evidences of resurrected life?

P. M. T.

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Small Ways to Great Ends

MODERN man has a planet on his hands! Through science he has suddenly joined a world neighborhood and he has only a township mind with which to meet it. His training and experiences have not prepared him for the global problems which he faces. His thought forms are patterned for the local community while his earth has been shrinking into a world neighborhood.

This tremendous fact is slowly dawning in his mind. Radio, press and public speeches are informing him of his world. In fact he is more aware of the news from Germany than from his neighboring state. He knows more about legislation in the capitol of his nation than in his state legislature. He may not know who is chairman of his City Council, while he knows that Trygve Lie is the Secretary General of the United Nations. He is world conscious but not world-minded.

Seen as Problems

Furthermore this new neighborhood is presented to him in the form of problems. On every side he hears about Germany, Japan, Russia, Great Britain, America and the tiny specks of land in the vast Pacific. He hears about them in terms of conflicts between national interests. They are neighboring countries, but neighbors who are chiefly problems. Russia is news because her interests seem to conflict with America. Great Britain is in the news because the empire is in trouble. Asia is presented in terms of famine and civil strife. America gets attention because she holds sole control of a dangerous new weapon. For him world neighbors are not people so much as they are nations and problems. He is exhorted to see these problems and solve them.

There are several ways in which he can approach them. On the *world level* he can encourage the United Nations. He can work for the ideal of world government. He can seek advances through a world economic and financial structure. These and many other problems may be approached also on the *national level.* Such problems must be faced and solved. It is the relatively new responsibility of the common man to become informed and active in the world scene through parliaments and legislatures.

It is also important for him to see that while this solution "at the top" is being attempted, the problems must be broken down into their parts. There is no world problem which does not take its rise in the community in such forms as racial bigotry, economic rivalry and national self-interest. They are the tributaries to the world problem.

A major source is the misinformation and misunderstanding by which this modern man sees his world neighbors *only* as problems. It is therefore particularly effective when he can join his fellows of other nations and races in cooperative efforts on the sources of their mutual needs. This is best done, by tackling some problems which they have in common—to find and "attack" a common "enemy" such as hunger, bad housing, etc., etc.

Significant Answers

Such work may seem exceedingly small in contrast with the world political efforts, but it is not fiddling in any sense. It is of the very essence of the world need. For basically the world problems are not material, but spiritual. Children are not starving today because men have been unable to produce food. They are hungry because men are afraid of each other. The mists of distance separate them and distort them into the shape of ghostly enemies. No political manipulations at the top of world organization can make a secure world out of people who fundamentally fear and mistrust one another.

It is important therefore through mission and service centers of many kinds to develop common work by common people who find one another in the fellowship of a self-sharing service. We need to find doors through our "iron curtains" in America and elsewhere. The handfuls of young people doing relief work in Europe and the staffs of mission personnel in every nation can so build that the small paths which they lay with great care and patience may broaden into the highways of the future. Modern man must work on the world level and in the political area, but he must also enter the spiritual area of life where fellowship with all men can make it possible for him to manage successfully the planet on which he lives.

The Watching Committee

The Meeting for Sufferings of London Yearly Meeting some time ago appointed a "Germany

Watching Committee." Presumably it has been the business of this committee to be on the alert to all developments in Germany at a time when nothing could be done about it. This Committee was a resource group, watching the news and bringing together the scraps of information which would furnish valuable guidance as the curtain lifted.

Are there not areas of society for which many Friends Meetings might appoint watchers—committees who in large measure become experts and resourceful in their assigned areas? "Watching" sounds passive. It need not be. Such committees can watch and pray and report. Too many times we have acted without adequate information.

"Hallowed be thy Name"

A vocational director recently advised his class, "Don't be an atheist, there's no future in it." If indeed a man can be an atheist, he steps into a dead-end road. He isn't going anywhere. If he does not have faith in God, then his faith centers in himself. His own will is supreme. There is no greater purpose against which he can throw his decisions. He has blocked his path of progress. But a road opens before one who seeks to know the Mind that is greater than his own! There is a vast difference between the self-abasement of a groveling pagan before his god, and the reverent search of an upright man who can pray, "Hallowed be thy name."

E. T. E.

A Spirit That Conquers All

Travel in England

From the editor's travel journal.

AN American visitor to Europe will do well to take a bit of orientation in England before going to the Continent. The "peninsular" relation to the continent of Europe gives England an atmosphere both of sympathy and objectivity. There the American wayfarer hears in his own tongue the points of view held by people who have, what some one has called, "the far darting brain" which gleans from affairs all over the earth and discusses them as though they were an intricate part of English affairs.

They discuss politics as readily as Americans discuss the weather. In fact Englishmen, in normal times, pay no attention to the weather inside or outside the house, but they can never be indifferent to the political climate! The common language and cultural background with America, and their nearness to Europe tends to give the British Isles a dominant place in Anglo-Saxon interpretation of European affairs. As American diplomatic and political experience develops, this tends to be less emphasized.

Into the Forum

It was by conscious purpose that I went first to England, spent some time visiting about Friends House in London, and then sailed for Denmark on the first part of the trip through Scandinavia and the Continent. It was also by plan that I came again to England, Scotland and Ireland on my way home. The first stop was for an introduction to the present conditions in Europe and the second was for testing and sifting my experiences on the Continent.

There is a candidness, a readiness to disagree which makes a British forum stimulating and provocative. In visiting several English Meetings and schools, it was not easy to determine which was the more popular topic—recent experiences in Europe or my lifetime experiences in America. There are two facts about America which our British cousins do not readily grasp—her size and her newness.

Both facts are very essential in understanding American thought and politics. The newness of America explains much regarding her spirit of isolation and unresponsiveness to world affairs. Her eyes have for several centuries been turned inward while developing her unexploited resources. Her size also explains, in part, her inability to gather up her own resources into a plan that assumes responsibility in meeting world needs.

Conversely Americans also need to remember that Britain has had her centuries of history, maturing her into the cultural and political life which she now has. There is a British "soul" beneath her divergent ideas.

The Questions Faced

It is one kind of experience to visit Friends House in London as I did in my first stop and yet another to visit in Meetings and homes, as I did on my return journey. In the first I felt the pulse of world Quaker life. On the second I felt the stirring power in the growing roots of London Yearly Meeting. It was English Quakerism at its sources.

It was an interesting experience to sit around the open fires of English homes, feel their cordial hospitality and share in the chit-chat of homey conversation. It was a stirring experience to meet with them in their meetinghouses, enter worship with them and emerge into a period of vigorous discussion.

Here were some of the recurring questions about America and American Quakers, "How are pastoral Meetings conducted?" "Why is there a lack of unity among American Friends?" "Why are racial attitudes so pronounced in America?" "What do you think about the recent elections in America?" (It was mid-November, immediately following the Republican victories.) "Is America really swinging to the right while the rest of the world is going to the left?" It has been said that an expert is a man away from home. One can hardly avoid the role of the "expert" in such a situation. He remembers that his answers do not have to face the test of American ears and ideas. He can only hope that his replies have been sufficiently weighted and careful.

The Battle for Bread

Probably the chief question regarding England in American minds is the shortage of food, clothing and fuel. During recent days I have heard sympathetic reactions on every side in America while the severe weather and the coal shortage in England combined to give her and Scotland a harried experience. There is no doubt about the expressed sympathy of Americans for their British friends during the winter, though we have not yet adequately learned the methods of responsible neighborliness. There is no doubt about the worthiness of these friends who have faced grim struggles heroically.

I have unbounded admiration for the way the British have conserved and distributed their slender resources for the past few years. I asked many people about their attitude toward rationing. I failed to find anyone who doubted it as a necessity. When meat was scarce and even non-existent on American markets, I saw bacon at fifty cents per pound in English shop

windows, but very meagerly rationed. There were reasons for it: a ceiling price which kept it in the range of poor people, a subsidy from taxation whereby the rich helped to provide it for the poor, and rationing whereby people with means could not buy it all.

How did they like their rationing system? If it were not for rationing whereby each person could have a precious little of bacon, there would be no bacon in shop windows. Nearly everything in food and essential clothing is rationed. A man who buys a suit of cloths can hardly manage to buy anything else for six months in the way of clothing. In England it is not money and prices which limit shoppers so much as ration coupons. Food and clothing can generally be seen in the windows *because* they are controlled for the good of all.

An American visitor feels embarrassed with the question as to why America with her abundance controls no food or clothing during a time when Europe is freezing and starving. Our English friends are too polite to ask the question bluntly, but an American cannot avoid raising it with himself when he sees the battle for bread that it being waged in Europe. Again the newness, the size and the geographic distance of America answers the question partly, but it doesn't ease the conscience of Americans who genuinely care about their European neighbors.

Scope of English Concerns

When all of the accounts are in and the stories of courage are told, they will reveal that quiet but persistent battle of Britain which is the battle for bread. There is something very seaworthy in their ship of state, which has ridden and will continue to ride stormy waves.

Throughout London Yearly Meeting there seems to be a sensitiveness to all human problems. Long ago the affairs of the world were included in the concerns of English Friends. In fact, one finds the two-dimensional spirit of inward relationship with God and outward inclusion of all men. The Meeting for Sufferings which occurs once each month reflects like a nerve ganglia the many problems from all angles of the earth. There has been something laid, like the deposits of centuries, in the lives of English people which still gives them a pivotal place in human affairs regardless of the changing fortunes of nations. There is a moral stability lying like a deep ballast in Britain.

Persons and Places

It is impossible to tell of the full range of experiences in the Meetings of London, Bognor Regis, Worthing, Brighton, Bristol, Leeds, York and Bradford. Here were the people who make the Meetings and thereby basically make London Yearly Meeting. It would be an oversight not to express appreciation for the scheduling of my visits by Stephen J. Thorne, the Recording Clerk of the Meeting for Sufferings. His visit to America, beginning next September, has considerable importance for united efforts in meeting world needs.

While one can by no means mention all of the persons and places visited, he can hardly accept a visit in a home of the descendants of John Bright and observe editorial restraint. Roger Clark, grandson of John Bright and Sarah Bancroft Clark, formerly of Baltimore, Maryland, were my gracious hosts. On the walls of their home are the pictures of John Bright, Richard Cobden and others who led in the fight to repeal the vicious corn laws that were robbing the poor. Again I thought of bacon in English shop windows today—the reverse of the corn law operation—whereby the poor are now protected. Here was an etching of Gladstone by Millais, and there a painting of William P. Bancroft, father of Sarah, by Percy Bigland, well-known English Quaker artist. Here also were letters written by Abraham Lincoln and Charles Sumner to John Bright.

Prophets in Industry

One can all but feel the atmosphere of history and important days now gone as he sees here the pictures, books and mementos of yesteryears. These are storied halls. This is in the village called "Street" which included well-known Quaker families: the Clarks, makers of shoes; the Marlands, makers of sheepskin products; and the Clothiers as farmers. From the wall of the Clark home I copied these words by Margaret Wood, an aunt of John Bright,

"Industry is needful in every condition of life. We cannot, without it, act in any state to the benefit or satisfaction of others, or to our own advantage and comfort. It is requisite for procuring ease and satisfaction to the mind and, if attended with a good conscience, sweetens our enjoyments, and seasons our attainments, and is a guard to innocence, and a bar to temptation—industry argues an ingenious, great and generous disposition of mind."

Such words summarize well the qualities of mind and spirit which placed these Quaker families in the way of success in their respective industries. But it is not financial acumen primarily that marks the contribution of John Bright's generation, but a prophetic edge that made healthful incisions into the industrial and social status of that day and placed English Friends on the frontiers of a better world.

(Next Issue Scotland and Ireland)

LIVING IN THE ETERNAL NOW

. . . Lift high your whole being before Him that the light may shine into the last crevice and drive away all darkness . . . Meister Eckhart wrote: "There are plenty to follow our Lord half-way, but not the other half." . . . To this extraordinary life He calls you . . . —not as a lovely ideal, a charming pattern to aim at hopefully, but as a serious, concrete program of life . . . This is something wholly different from mild, conventional religion which, with respectable skirts held back by dainty fingers, anxiously tries to fish the world out of the mud hole of its own selfishness . . . Open your lives to such a baptism of Eternity now as . . . fortifies you with an unshakable peace that passes all understanding and endures all earthly shocks without soul-destroying rebelliousness. Then and then only can we, weaned from earth, and committed wholly to God alone, hope to become voices crying in this wilderness . . . "Prepare ye the way of the Lord. Make straight in this desert a high-way for our God" (Isaiah 40:3). These are old truths. But now is no time for enticing novelties but for a return to the everlasting truths of life and suffering and Eternity and unreserved commitment to Him who is over all.

The heart is stretched through suffering, and enlarged. But O the agony of this enlarging of the heart, that one may be prepared to enter into the anguish of others! Yet the way of holy obedience leads out from the heart of God and extends through the Valley of the Shadow.

It is true that in the experience of Divine Presence, that which flows over the ocean of darkness is an infinite ocean of light and *love*. In the Eternal Now all men become seen in a new way. We enfold them in our love, and we and they are enfolded together within the great Love of God as we know it in Christ . . . The Eternal is urgently, actively . . . working through those who are willing *to be laid hold upon.*

From *A Testament of Devotion*

—THOMAS R. KELLY

TRUE WORSHIP

Receive his leaven, and it will change thee, his medicine and it will cure thee; he is as infallible as free; without money and with certainty . . . Yield up the body, soul and spirit to Him that maketh all things new: new heavens and new earth, new love, new joy, new peace, new works, a new life and conversation . . . Worship is the supreme act of man's life . . . True worship is an inward work; the soul must be touched and raised in its heavenly desires by the heavenly Spirit.

WILLIAM PENN

With a "Minute" to Friends

From Portland to Portland

By Lelia S. Marstaller

WHEN it became apparent that our long treasured dream of an automobile trip across the Continent was likely to come true, the three home members of our family told the Local Monthly Meeting at South Durham, Maine, of our plans and asked for a minute to visit Friends and Friends Meetings where we found them. This minute, with its endorsements, was written on the first page of a note book to provide place for signatures and returning minutes. A directory of all the Friends Meetings in America was also procured from the American Friends Fellowship Council. We started one early October morning, with a prayer that we might carry some joy as well as a minute.

The Lengthening Road

The first stop was sixty miles down the road in Maine at the home of our Yearly Meeting Field Secretary and his wife. They were the first to sign the minute and we felt we were indeed properly started. The next call was in New Hampshire, on some parents whose children we expected to see in Pennsylvania and Washington.

We went on to New York, New Jersey, Pennsylvania, Ohio, Indiana, Iowa, visiting homes, meeting people, attending Meetings, visiting the Central Offices at Richmond, Indiana, Friends Centers and schools and colleges. No one had ever seen a minute just like ours before, in fact, unless they had served as Clerks, most Friends had never seen a minute at all, not to say anything about signing one. We began to realize that our document was more than a letter of introduction, more than a guest book in reverse. It was a line of communication between those on whom we called and us, between members of families, between people and places, between Friends and Friends. It was awakening vital memories, finding new contacts, running ahead in friendship and love. Two Friends took copies of the minute so that they could also travel sometime with a similar one.

Frequently someone would remark, "You are attending conferences I presume." Our reply was, "We are seeing America and visiting Friends where we find them." From Iowa out through Yellowstone, down through Salt Lake City and on to Oregon we found no Friends. We went by Meetings in Idaho but at too early an hour in the morning for visitation. We arrived at our first stop in Oregon on Sunday afternoon, and, with an evening Meeting listed, we were quite happy until we found that the Clerk had moved to Colorado and no Meetings were being held. Some Friends were visited however.

We failed to find any of the Friends in Vancouver, British Columbia, but in different parts of Oregon, Washington and California we had many delightful visits, attended a number of Meetings, and got more names in the book. The more names, the greater the bond of fellowship grew.

How well we remember the bride, just a little homesick, seeing the names of the folks she knew back east; the girl when she saw her parents names; and the former Maine woman now living in California who read the names of some of her Sunday School scholars attending school in the mid-west.

It so happened that we were in no place at the time of Yearly, Quarterly or Monthly Meeting, so, although a number of Clerk's names are on the minute, the signatures are as individuals. The minute was presented in several mid-week prayer meetings. We found eager, active groups, and some new meetinghouses, and in one city the new church outgrown before it was finished so that a tent had been set up in the yard.

Sharing of Interests

Everywhere we were made perfectly at home. One minister said, with longing in his voice, that in his years there as pastor no one had ever come with a minute before. The Clerk of a small group said, "In all my years as Clerk no visiting Friend has ever contacted me."

Several inquiries were made about the joining of the Yearly Meetings in New England. We were happy to answer that the groups now united had substantially the same business, the same wider interests in the needs of the world, and of course we could worship God together. We found it like that with all the Friends we visited, although expressed sometimes in different ways. Each group seemed interested in its organizational functions, as the leader of one large Meeting said, "in a good program, well carried out."

One day we gave a ride to a man who obviously did not go to church. Our conversation disclosed that we were Friends. Our guest said that he had met but one Quaker before in his life, a lovely young woman, and he asked us to tell him what we believed. We did not say "thee" but we used plain language and as George Fox might have said, "the beauty of the Word of Life reached to him." Before he left us he said that he was going to go to the Friends Meeting in the city where he lived. How many times we have wondered since if he went, what kind of a Meeting he found if he did, and if any one spoke to his condition to nurture the seed which had been sown. Somehow after that we thought of those qualifications in each Meeting we attended.

We discovered some individual Friends going out into the highways and byways, outside the "limits" of their Meeting organization. Probably there were many others whom we did not find. One family—father, mother and two well-grown children—are giving their lives to the kind of people Jesus referred to when He said, "They that be whole need not a physician, but they that are sick," for, like the Master, "publicans and sinners" come and sit down with this family. All through that city, those who are sick, and in prison, those whose lives are warped or broken know the ministrations of these Friends. Another man and his wife, along in years and with some leisure time, had a concern, and he is going out to churches of any denomination with a ministry of home visitation.

Where Lights Fail

From California, back by a different route as far as Indiana, the whole country was desert so far as Quakers are concerned, with the exception of Kansas and Oklahoma where there are indeed some real Friends. As we traveled we used the Meeting Directory along with the road map and the distances were sometimes short and sometimes long between towns and cities, but there were whole states with no Friends Meetings. This brought a feeling similar to the one we had on entering a Nevada city one night after a dust storm, to find the place where we had planned to stay without electric light or power. Believing as we do that Friends have a distinctive message, we felt as we journeyed through place after place, "No light here! No light here! Are there no line men?"

So from Portland, Maine, to Portland, Oregon, and back, with journeyings north and south in between, adding up to 13,499 miles, and with one hundred and sixty-three names in our minute, bearing witness to priceless

Christian fellowship, to spiritual blessings, to continued friendships and to new-found friends, we cherish the added evidences we have of the goodness of God and man.

Yet the many places without Friends call and call. We know the arguments about too many churches already, but what about the light Friends have been given to carry? If Friends are not there, it is not there. "A Minute to Friends" is a letter of introduction and a line of communication, but coupled with a map of the country, it is an appealing revelation. There are still blank pages in the note book because there were no Friends there to write their names.

Palestine—Jewish View

By Merle L. Davis

IN the preceding articles of this series two phases of the problem were considered: the historic backgrounds; and the Arabs' point of view. In this number the Jewish interests in the Palestine problem will be briefly outlined.

For some of the Jews, their dispersion over the world since Old Testament times, known as the Diaspora and beginning with the Babylonian captivity, has been a matter of considerable concern. Many of them through the centuries have enjoyed their life in Italy, Greece, Spain, Central Europe, England and the United States. Some have been assimilated with the surrounding population in everything except religion. They have entered into the business and cultural life of their communities.

Certain conditions in feudal Europe caused the Jews to be merchants and money-lenders, and artisans at a later period. Their business acumen and intelligence have resulted in wealth, influence, power and social prestige in many areas, which they naturally have enjoyed. Yet, notwithstanding this, there have been those through their history who have longed for the gathering together again of the faithful in the land of their fathers. How many may have been imbued with this is, of course, entirely a conjecture and probably of little importance in our consideration here. But it is important that throughout all their history there has been that ideal or goal lingering somewhat unconsciously at times in their minds.

Likewise, throughout Jewish contact with western civilization there has been a record of unpopularity. Their persecution, beginning during the Dark Ages, grew into a flame during the Crusades. Later, as the height of those persecutions subsided to some extent, they were forced to live in segregated areas known as ghettoes in Central and Eastern Europe. This unhappy life has caused many of them to flee from one part of the world to another, seeking areas where they might live with freedom to enjoy life as human beings wish to do. This has resulted in great shifts of population as in the United States where the number of Jews increased from two hundred and fifty thousand to four million, five hundred thousand during the latter part of the nineteenth and the beginning of the twentieth centuries.

Beginnings of Zionism

It is only natural that with this lingering ideal of returning to the land of their fathers, and the misery of the life of many, that some would migrate back to Palestine where they hoped to revive their own life and culture. This movement, beginning only as a feeble effort about the time of our Civil War, became known as Zionism. The first colony in modern time was established in 1855. Baron Rothschild gave aid to some who wished to settle in Palestine. Even though Turkey, which controlled that country, looked with suspicion upon this gradual infiltration, nevertheless it grew with increasing momentum. In 1895, there were only twelve thousand Jews in that country, while at the beginning of the first world war the number had increased many fold, variously estimated between sixty thousand to ninety thousand.

By this time Zionism had definitely become a political movement. Those who believed in it saw in the first World War their great opportunity. Conversations which were undertaken with the British Government resulted in a statement of policy known as the Balfour Declaration made to Lord Rothschild by the Secretary of State for Foreign Affairs, Mr. Balfour, on November 2, 1917. It follows:

"I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish aspirations, which has been submitted to and approved by the Cabinet: 'His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.' "I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

Legal Sanction from England

This is the Magna Carta of the Zionist movement. It is the expression of sympathy of a great world power and a promise that England would use its influence to further the growth of a National Home for the Jewish people. Their joy was great. But it was still increased when, in accord with Article 22 of Covenant of the League of Nations, England was given a mandate over Palestine, the provisions of which incorporated the principles of the Balfour Declaration. This, then, gave legal and international sanction to the aspirations of the Zionists. They were free to migrate to Palestine and develop the National Home for which many of them came to be considered a National State with full sovereignty over the territory and its inhabitants, at least as soon as they should become the majority.

The first great blow to the movement came in 1939, when England issued a White Paper placing some restrictions upon the Zionist movement, especially the limitation of Jewish immigration. According to this paper, beginning with March, 1939, only ten thousand Jews were to be permitted to enter per year for the next five years. In addition twenty-five thousand more Jews were to be admitted when the High Commissioner was satisfied that the country could absorb them. "After the period of five years no further Jewish immigration will be permitted unless the Arabs of Palestine are prepared to acquiesce in it." If this should be enforced the Jews would never have a majority of the population and consequently Palestine would never become a Jewish State where they might develop their own life and culture. For them this was a direct repudiation of the Balfour Declaration which had been given world sanction under the League of Nations. They say that they cannot and will not accept it.

The Zionist cause was greatly increased by the barbarous and unprecedented persecutions and destruction of six million Jews by the Nazi regime in Europe during the second world war. No group of innocent victims has ever before in the world's history suffered such a wholesale and ruthless extermination. Many of those remaining have been driven to desperation to escape from the land where they have seen so many of their fellow men killed. To them Palestine furnishes the only possible place in the world where the Jews may become the majority group, thus assuring them control over their life in the future.

A Democratic German Speaks

By C. W. Kirkpatrick

WILLIAM F. Sollman, writing in the April 3rd, issue of *The Christian Century* on "Bungling in Germany," stated that "No democratic German leader can write a line in a foreign newspaper to correct at least the grossest inaccuracies in the stories about present-day Germany."

The purpose of this article is to set forth the opinions and observations of such a man. He prefers to remain anonymous. It should be noted, however, that he was one of the outstanding leaders in the field of education in pre-Hitler Germany. The day the Nazis assumed full authority in Germany the Gestapo paid him a visit. Because he had courageously refused to join the party, he was immediately arrested. It was only by the grace of God and a close friend who had some influence with party leaders that he escaped the concentration camp. The next day he was released from arrest, dismissed from his position and forbidden to do any teaching whatever. He somehow managed to eke out a meager existence during the Nazi regime.

When the Americans came, this man was immediately cleared of any suspicion of Nazi connections or sympathies by military government. He was appointed to the position of Oberschulrat (school superintendent) of one of the larger Kreises (a Kreis corresponds roughly to a county in the United States). He has held this position for a year and has been highly commended by all military government officers with whom he has worked for the excellence of the job he has done despite formidable handicaps. Already he has largely regained the prestige and esteem he once enjoyed as one of the foremost educational administrators in Germany. He has won the trust and confidence of both American and German officials who know of his achievements.

This man's anti-Nazism is deeply rooted in his devotion to truth and justice, his love of his fellow men and his vigorous hatred of all that is stupid, cruel and ignoble. He is absolutely fair and impartial in his judgments, criticizing his own people with the same insight and frankness that prompts his opinions and remarks about others. His is the voice of that great legion of Germans who resolutely refused to bow the knee to Hitler; that heroic group of whom we do not hear much at this time when it is still all too popular to condemn the whole people for what happened in their country. Because of my confidence that most Americans would give a fair hearing to such a man, I shall quote his comments on some currently popular accusations against the German people.

ACCUSATION ONE

The fact that Hitler could gain and retain his dictatorial power proves the majority of Germans were for him.

Comment: Democracy became unpopular towards 1930 because of the Treaty of Versailles, the Dawes plan and the Young plan which caused great financial difficulties and increased the number of votes received by his party. At the same time the Nationalists—big industrialists, militarists, reactionary state officials—fought against the democratic government. The most influential newspapers and practically the entire movie industry were in their hands. And last, but not least, the Communists took part in the general attack against democracy and parliamentarianism. Nevertheless, the Nazis got only 196 of 584 seats in the Reichstag at the last election in 1932 on November 6. It was a decrease of thirty-four votes in comparison with the election of July 31, of that year. This election of November, 1932, brought no clear majority. People were disgusted with the inefficient parliamentary system and the rapidly changing governments.

So Hitler was welcomed, not only by his own followers, but also by many other people when Hindenburg, after the failure of a cabinet of Nationalists, appointed him as Reichkanzler and approved the new cabinet consisting of Nazis and a few Nationalists. The election of March 5, 1933, gave the Nazis two hundred and eighty-eight and the Nationalists (the right parties) fifty-three of six hundred and forty-seven seats. The Nazis and Militarists had a majority of fifty-two per cent. The only remaining hindrance to autocracy was the constitution. It could be set aside by a majority vote of two thirds of all members of the Reichstag. By threatening the representatives of the Catholic, the Liberal and Socialist parties and by stressing the need for autocratic rule for a short time to overcome the difficulties of the economic and political situation, Hitler succeeded in passing the so-called "Law of Authorization" on March 24, 1933, which invalided certain paragraphs of the constitution concerning fundamental individual rights. This was the weak point and the guilt of the leftist parties. All legal resistance was eliminated. The SS and SA guarded against any other kind of resistance. The Gestapo arrested everybody who dared to even speak against Hitler.

By terrorizing the voters (the SA controlled the elections), and by falsifying the vote count, the Nazis received ninety per cent of all votes in the election of November 12, 1933. Now Hitler had full authority over the people. The last hope of all anti-Nazis was the army. Many people thought the army would stop Hitler if he continued violating individual and public rights. But the officers enjoyed the opportunity of enlarging their power and organization. Later, when the political situation became more confused and the war broke out, it was too late for resistance. The German people were ruled by the mailed fist of the Nazis despite the fact that at the outset only fifty-two percent voted for his and associated parties, and later a continuously and rapidly decreasing percentage of the people approved of Hitler and his policies.

ACCUSATION TWO

You never meet a Nazi over here. Everybody is "kein Nazi." Where are the people who kept Hitler in power?"

Comment: All Nazi officials from the Gauleiter to the Ortsgruppenamtsleiter have been arrested and are in internment camps. Likewise with the SS and SA leaders. But even among the prisoners in these camps there are many who were not really conscientious Nazis. You will find there the rural teacher or the forester who had to function as a cashier or blockleiter in his village or he would not be retained in his position. With the Nazi ideology and procedure, they did not sympathize. I have spoken to some of these former teachers who have now returned from these camps. Those who ever had these idealistic conceptions of Nazism have declared they no longer embrace them.

On the other hand, there are some real Nazis who have not been arrested, but have been dismissed from their positions. Many of them live in small, out-of-the-way places and don't say much about Nazism if they still believe in it. In some cases they remain Nazis at heart and attempt to spread disaffection among the people, not too successfully as a rule. The German Spruchkammer (denazification board) will have to take care of these troublemakers.

ACCUSATION THREE

The fact that there was not any well-organized underground movement proves that there were not many people opposed to Hitler.

Comment: Those who make such statements do not know the real situation nor the power of the secret service of the Gestapo. Many thousands of Germans tried to organize some sort of group resistance against the Nazis. They were all betrayed by spies, arrested and many put to death. Such groups were found in all classes of the population—Communists, Socialists, Intellectualists and the Army.

In 1942, a group of intellectualists, officers and artists was arrested and most of them sentenced to death. Among them was an old friend of mine, the former

Prussian Minister of Education. He was jailed for four years simply because he knew of the existence of this group and did not report it. In connection with the revolt of July 20, 1944, hundreds have been killed and thousands arrested without any information of the proceedings in the newspapers.

ACCUSATION FOUR

The intellectual leaders of Germany made little, if any, protest when Hitler came to power.

Comment: That is not true. The minister in his pulpit, the professor in his class room, the writer in articles and pamphlets protested against the Nazi rule. They were then forced to be silent, under threat of arrest. Pastor Niemoller's case is best known, but is only one of thousands. For example, how many priests have been incarcerated at Dachau for preaching against Nazism? No one knows.

ACCUSATION FIVE

The Germans are naturally cruel. Consider the soldiers who perpetrated the atrocities and brutalities of the concentration camps.

Comment: The Germans are not cruel by nature. On the contrary, the majority are good-humored, friendly people, not so emotional as the Romanic and Slav nations, and not so completely governed by reason as the English. The cruelties in the concentration camps were not perpetrated by Wehrmacht soldiers but by SS men. Even among them, not all were brutal. There was an especially trained group of rowdies who were responsible for the atrocities. This has been clearly pointed out in the book *The Moor-Soldiers*, written by Wolfgang Langhoff, who was arrested in 1933, and spent thirteen months in a concentration camp. The book was published in Switzerland in 1934, and now has been published in Germany.

Outside of the concentration camps the cruelties were executed by SD men. I happen to know such a man. He had been a teacher of athletics and was drafted in 1940 to the military police. From there he was ordered to the SA (security service) and was forced to take part in the execution of Communists and Jews in Russia. I met him when he returned on furlough to Berlin. He told me about his experience. He said he could no longer stand the nervous efforts of his duties. He could not even speak about it to his wife. He refused to go back to it. What happened to him, God only knows. This man was only one of thousands who caused suffering and suffered under the coercion of the Nazi criminals.

ACCUSATION SIX

The Germans were nearly all Nazis. In addition to eight million party members, most of the remainder who did not join were Nazis at heart.

Comment: Certainly all Germans have undergone the influence of the Nazi rule to some extent. Any people are influenced by their form of government. But the eight millions of party members were not all sincere, loyal Nazis. At least fifty per cent joined the party because of safety and security reasons. We beg of you, do not speak contemptuously of the German people. Help them to rebuild their lives orderly, peacefully and hopefully. The American soldier who said that Fascism is not limited to a certain party or a certain country, but is in our thinking, is absolutely right. We must all fight against the spirit of Nazism and Fascism wherever it is found.

THE BEAUTY OF THE LORD

By Levi T. Pennington

"Let the beauty of the Lord our God be upon us."—PSALM 90:17.

This "prayer of Moses, the man of God," ought to be the prayer of every Christian, "Let the beauty of the Lord our God be upon us." Too many characters, too many lives have strength and integrity and many other admirable qualities, but lack in this quality of beauty. God intends that every man and every woman shall be beautiful; not beautiful as the glamour girls of Hollywood; not beautiful with the painted-on beauty that can be purchased at a cosmetics shop; but beautiful with the beauty that shines through from the beauty within.

What is beauty? There are thousands of answers, but it is not difficult to agree on some of the elements.

One is proportion, balance, the proper relationship between the parts, whether it be the parts of a great cathedral, the parts of a human character or the parts of a human life.

A college mate of mine had arms and shoulders like a Hercules. He could take hold of the edge of a table with one hand, balance his body on that hand and extend his feet and legs straight out—but unfortunately infantile paralysis when he was a child had left those legs sadly dwarfed, and his body lacked the beauty it should have had in consequence.

A loved uncle of mine was always on the stretch in his ministry for that one soul just beyond his reach thus far. How could he ease up at any time with such desperate spiritual need all around him? Then came a nervous break-down, and he was plunged into the depths of despair, feeling that he was forever lost—until a forced rest brought him back to physical and spiritual restoration. He had not for years heeded the Master's command, "Come ye yourselves apart into a desert place and rest a while."

One might multiply instances of many other sorts to show the lack of symmetry in the lives and characters of many worthy Christians. There must be proper proportion between character and conduct, experience and life, preaching and practice, work and recreation, aggressiveness and humility, heart and mind, desire and achievement, if the "beauty of the Lord" is to be upon us.

Another element of beauty is color. There is, of course, a beauty in black and white, light and shade—though some of us would seek to be always in the sunshine, to have no shadows in our lives, to be always on the mountain top of joy, and never in the valley ministering to the demoniac. But beyond this beauty of light and shade, there is a beauty of color. God has painted the flowers, the sunset, the waters and the sky, the leaves and the fruit, and He never intended that the lives of Christians should be drab. Even on His way to the cross, Jesus prayed for His disciples, "That they may have my joy made full in themselves." The Christian's life should be full of joy, victory, gladness, the voice of melody, the rosy light of communion with God, the lovely tints of the graces that God gives to those who truly seek "the beauty of the Lord."

There is another element of beauty that can be called depth. I have looked at a painting by Bundy and have been able to see right down a woods' path through the beeches for hundreds of yards. Sculpture has the actual and not merely the apparent depth. You can go clear around a piece of statuary and see it from every angle. The Christian's life as well as his character should be like that, not beautiful when seen from one direction only, not beautiful on Sunday only, not beautiful under some circumstances and not under others, but with the beauty which is many sided, beauty of three-dimensional form, as well as beauty of proportion and color.

There is one supreme element of beauty not to be found in any mere work of art. The cathedral, the painting, the statue, all these lack the most important element of the highest beauty, and that is life. No finest product of art can approach the beauty of lovely womanhood; no painting can equal the light of love in a mother's eyes; no art can compete with the beauty of those "who looked unto Him and were radiant." The most vital element in the "beauty of the Lord" is that element of life which comes alone from conscious union with the divine.

Let us pray, with "Moses, the man of God," "Let the beauty of the Lord our God be upon us."

Moral Depression: A War Hang-Over

By Rufus B. King

This shocking portrayal should be related in the reader's mind to threatened peacetime conscription as well as to war.

A recent news release relates that the ratio between divorce and marriage in the United States is now one divorce for every three marriages. A few years back this hovered around the alarming figure of one for each six! At least one large city will have a divorce for each marriage performed in 1946. One wonders what the ultimate fruitage of this situation will be for our "Christian nation." There are basic factors which cause this development and end results in our social life, which should make us hang our heads in shame, to say nothing about the attendant problems with which society is burdened as a result. The breaking up of our homes is but one of the moral problems of our day, but it is fundamental to many others.

Greatest Loss of Wars

One must frankly admit that this matter is one of the windfalls of war. Always, one of war's chief attributes is the let-down of moral standards throughout the social fabric and in innumerable ways. Of World War I, Francesco Nith wrote: "The losses in human life and property, great as they are, are small evils compared to the undermining of morals and the lowering of standards of culture and civilization."[1]

We have experienced this again in the recent war in greater proportions than ever before, commensurate with the size of the war. This is running true to history and how far the breakdown will go is yet to be seen.

One of the chief manifestations of this let-down is in sexual promiscuity and license, a usual attribute of armies and war conditions. Accredited as the reason for the high venereal disease rate of certain areas in the Balkans today, is the spreading of this disease through sexual license by French and English troops during the Crimean War almost *a century ago.*

John W. Perry, M.D., who served for the American Friends Service Committee in Southwestern China during the recent war, commented on one phase of this problem of lowered moral standards in wartime as it affects the home. He said in one of his letters: "You know it's this sanctity of home and family, while one of the things we most want to preserve from danger, that is turning out to be one of the biggest and surest losses of the war among the fighting nations. I simply can't describe to you to what low depths such conceptions are falling . . . Apparently the giving of carnal pleasure here and there to the boys is considered something in the nature of a patriotic contribution like U.S.O. handouts."[2]

In an issue of *Time* magazine,[3] two different army sergeants from different theaters of occupation had published in the letters - to - the - editor section critical comments for *Time's* portrayal of the Rusian army in a previous edition, as looters and rapists, without reference to the activities of our own troops. Said one: "In the matter of rape, it is probable that more Russian soldiers have been guilty thereof than Americans, but much of the differential can be explained by the apparent predilection the Continental girl has for the American soldier with his K-ration, chocolate bars and cigarettes." Said the other: "People who read your article will condemn the Russians for being savages and rapists but will not stop to consider the fact that our own army, and the British Army along with ours, have done their share of looting and raping." This is a part of war and is suggestive of the present breakdown in our social standards.

This sort of thing has not been confined to the theaters of war. It has been existent wherever armed men have been concentrated. San Juan, the capitol and chief port of Puerto Rico, has been one of the worst places during the war for commercial prostitution. In a small area near the docks known as "Skid Row," and but two short blocks from the heart of the city's main business section, are less than a half-dozen drinking and dance halls with private room accommodations that have carried on a wartime boosted business of a million dollars per year, according to unofficial statements of U. S. Public Health officials. The chief patronizers by far are service men and seamen from Continental United States.

These same Public Health officials, who have been sent to Puerto Rico to expressly deal with this problem from the venereal disease angle as it affects service men and seamen, have estimated that six thousand different service men per month entered these dens of iniquity during the war. Among them were teen-age boys, men wearing wedding rings, and doubtless hundreds of others with sweethearts back home to whom they were giving every pretense of being true, and of anticipating the day of their return to the hometown girl. What shall we say about the prospect for a stable and meaningful family life being created from such scarred material? Is it amazing that the rate of broken homes has doubled recently?

Is License Condoned by Command?

That this aftermath of war is apparent is to be expected. It is a part of the whole dirty business, based as it is on lies, trickery, cheapening of human life, savagery, and the whole gamut of things associated with man's baser instincts. He must kill and not think, as well as commit a whole chain of greater or lesser evils. If alcohol (in moderation!), license with women, and plunder helps to callous his conscience, recess intelligent thought process, and lull him into superficial sensual pleasure to keep up his morale until the business is done, then one must conclude from observation that it is a part of the strategy of military leaders not to interfere with these tendencies of service men in their frustration of being forced into an abnormal and diabolical situation. That a certain amount of license is encouraged or condoned by men in command, to take the men's problems off of their hands, is unquestionably true. Their main concern comes when it gets out of control and their effectiveness as a fighting force begins to deteriorate.

We have sown and no one can tell at this point what the final harvest will be. We only know that we are reaping. If we are not already in the worst moral depression in the history of our country, there is ample evidence for one to prophesy the likelihood of it in the immediate future. This much is certain, it is high time for the Christian forces, with repentent attitudes, to muster out all the spiritual reserve it can command to deal with this moral windfall of the war. God forgive and help us out of this social morass! Yea, when will we learn to war no more?

TEXTBOOK REVISION NEEDED

That public school textbooks ignore almost completely the Negro's contribution to American progress is revealed by an exhaustive study made by a ten-man committee working under the auspices of the Carnegie Endowment for International Peace. The committee found also that few texts make any approach to the problems of prejudice in inter-group relations, and that some even "tend to perpetuate antagonisms now current in American life."

[1] *The Decadence of Europe,* American Edition, Holt, 1923.

[2] *The Gist, a Peace Digest*—1944.

[3] September 17, 1945.

THE COST OF UNIVERSAL MILITARY TRAINING

The cost of compulsory military training, as estimated by the War Department under the May bill, will be from $1,750,000,000 to $2,000,000,000 It is probable that these estimates are low as they do not include refresher courses and payments to the reserve force of which the military training system is a part. Those refresher courses and payments have been intimated by officials of the War Department before this committee. It may well be assumed that the costs when the system is fully in operation will approximate $3,000,000,000 annually.

To members of this war Congress, $3,000,000,000 may not be overwhelming as it is to me, yet I ask your indulgence while I attempt to show some of the social betterments that could be obtained with this sum of money yearly, and which I believe would add much more to our national defense than would military conscription.

With $3,000,000,000 per year it would be possible:

1. To construct a ten-room modern school building in every county in the United States each year;

2. To construct a $50,000 library in every county in the United States each year;

3. To construct annually a $150,000 hospital in each county;

4. To employ ten full-time school and public health doctors and ten full-time school and public health nurses in every county in the country;

5. To purchase ten new modern school busses in each county in the United States each year;

6. To maintain one psychiatric and behavior clinic in every county in the United States;

7. To provide ten full-time recreation and juvenile guidance workers in every county in the United States;

8. To bring all schools of the country up to a reasonable standard of efficiency, and by that I mean with an expenditure of $300 to raise the level of our poorer schools;

9. To provide free education for the three million children under eighteen who are now not attending school, keeping every child in the country in school until eighteen years of age;

10. To meet the pay roll of one junior college with ten instructors in every county in the United States;

11. To provide all the expenses of a three-year post graduate course for 10,000 selected students and scientists each year;

12. To pay the full maintenance and tuition at college or technical school for one year of the 900,000 boys who would be conscripted under this May bill;

13. To erect a three-quarter-million-dollar trade and technical school in each congressional district each year.

This would leave an unexpended balance of $15,300,000 annually. If in the second and subsequent years additional busses, hospitals, and libraries were not needed in each county, and a second technical school were not needed in each congressional district, the cost would be reduced to less than two billion dollars a year.

DR. DUSHANE

The Year Closes March 31!

Report on condition of United Service Budget for the first eleven months of the current fiscal year, ending March 31, 1947.

RECEIPTS TO FEBRUARY 28, INCLUSIVE

Yearly Meetings	1945	1946
Baltimore Yearly Meeting	$ 2,863.88	$ 3,103.42
California Yearly Meeting	217.56	170.50
Canada Yearly Meeting		150.00
Indiana Yearly Meeting	17,863.48	19,313.04
Iowa Yearly Meeting	12,328.40	11,945.13
Nebraska Yearly Meeting	1,951.31	1,627.49
New England Yearly Meeting	3,473.17	1,521.86
New York Yearly Meeting	1,511.82	1,995.93
North Carolina Yearly Meeting	5,620.29	4,779.81
Western Yearly Meeting	12,688.99	14,906.54
Wilmington Yearly Meeting	2,812.05	2,473.21
Other Sources	1,027.92	1,046.22
Total	$62,358.87	$63,033.15
Budget Goal for Fiscal Year	$88,200.00	$98,000.00
Percentage of Goal Raised in Eleven Months	70.7	64.3

From the above figures it is obvious that we have received only slightly more money so far this fiscal year, than was received last year up to this time. Since our goal is about $10,000 higher than last year, the lag shows up more strikingly in the percentage figures shown. Thus to realize our goal this year we shall need to raise $35,000 during this present month of March, which means by interpretation the following.

Many concerned Friends will need to work to get their Meetings under this program so that our activities in the various departments of work will not suffer.

Many will need to give more than they did last year to enable us to reach our goal.

If we fall short of our goal the work in the new fiscal year will be handicapped by lack of working cash balance to carry over the lean summer months when contributions fall off due to vacations, low farmer income before crops begin to come in, etc.

Since March 16 was set as the climax of our drive to reach our goal, it is hoped that all Treasurers, Local, Quarterly and Yearly Meeting, will make every effort to see that moneys raised and in their hands are sent to the Five Years Meeting Treasurer, Edwin G. Crawford, at Richmond, Indiana, by March 25, so it will be received in time to get on the books before the end of the fiscal year.

Forward Funds promptly. Beat the deadline March 31!

THE PROMOTION COMMITTEE
OF THE FIVE YEARS MEETING

The Sculptor

(Is he a legend out of the past?
Is he a symbol out of the future
That the soul dreams?)

Whichever he is, I see him:
A massive man, but quiet,
He stands before the marble—
The creator facing the uncreated—
The soul before the soil
Out of which its dream shall grow . . .
In him the intention of mind faces the extension of matter;
Hammer and chisel are poised;
The strong hands quietly and swiftly move
To mar the marble's peace . . . to uncover the marble's meaning . . .
He scars the lag and drag of stone;
He troubles the marble's mass into beauty;
He sees the hidden dream of God in the marble's heart
And reveals it in form and cosmos.

His face is stern, his jaw is firm,
His teeth are tight with agony
At the labor of his cutting
And the greater labor of holding his vision clear.
(What is the agony of the riven marble to the agony of man the maker?
What greater statue is he fashioning
Than his own soul?)

His dreams are white with Eternity;
His skin is white with long labor indoors—
Pale like the marble.

And sometimes his friend, the Man of God,
Comes from his Temple of the Word
To this other Temple of the Work,
Where the many souls of the many masses of marble, set free,
Loom mighty about the room.

But the sculptor does not speak:
His chisel alone is his tongue!
Beauty haunts, and throngs, and troubles, and blesses his days—
Eager for birth, insistent for form,
Clamorous for creation.
Time is only a space for Eternity to enter,
A space too brief, a dimension too strict.
His insight into what may become sight
Drives and motivates him forever,
So that his hand lags ever behind the dream
In the eternal anguish of joy.
And one thing beyond all else transcends his art:
No statue, not even the most beautiful and the most living,
Will ever breathe, or move, or speak, or love.
Only God can be the Sculptor of Lives!
And therefore, as the Man of God, his friend, moves admiringly
From fair form to fair form of the dream incarnate,
The sculptor—in the sad joy of humility—
Merely hews at the marble, never speaking.

The day flows and fails:
Through the streets other workmen throng
Home to their rest.
Their work can end, but his is endless.
There is no time-clock of the heart;
No whistle blows for him whose toil is lonely beauty:
Ever infinite desire must seek for finite new design . . .
Ever the inner eyes seek to set outer sight distinct in stone
For eyes—all eyes—at last to see.

The westering sun
Glows on the marble warmed and glazed
Almost to life:
Pale stone seems rosy flesh;
In the rich moving light
The still mouths seem to speak.
The beautiful but dead that Man creates
Seem like God's living statues.

And in the strange illusion of the light,
The sculpture lifts deep eyes of prayer and praise;
And as the sun makes halo round his head,
His eyes hold hope.

A moment—and the sun is gone.
The stone is only stone again;
Marble is mass.
His eyes drop, and his hands.

The Man of God, his friend,
Speaks, praising him and these his works:
"It must be satisfying thus to see
Beauty that one himself saw—still unseen
To other eyes, and sought, and loved, and made.
Is it not victory, is it not event,
To see the plastic and intangible dream
Frozen here out of time
Forever?"

Yet the words falter: for the sculptor's eyes
Are a blue firmament where stars and suns
Gleam far beyond this world.

And to the Man of God,
He who is also God's own prophet
Speaks with his tongue at last, and not his chisel—words
Struck out of marble:
"You praise my statues here?—
Beautiful drift stones of the human dream!
They stand forever, but they stand in stone—
Fair lives that live in death.
You are the greater sculptor: for you carve
Lives from that subtler marble that is Man,
Your statues living souls."

Silent and awed,
The Man of God stood quiet in the silence; on them both
Splendid and sudden shone the ultimate light
Like a great halo.

GRACE SHILLING WHITE

LITERATURE
IN REVIEW

The Race Relations Department of the Federal Council of Churches, 297 Fourth Avenue, New York 10, have materials suitable for race relations emphasis throughout the year. The materials are particularly adapted to devotional meetings.

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Dorothy L. Gilbert, associate professor of English at Guilford College and member of the Editorial Council of THE AMERICAN FRIEND, has written "Quaker Migration to Western Waters." It appears in the *East Tennessee Historical Publications.*

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A pamphlet, written by a war veteran is entitled *I Am an Ill-Adjusted Veteran.* It is recommended by the Peace Section of the American Friends Service Committee and may be ordered at ten cents from the Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y.

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The booklet, *Jesus' Ideal of a Unified World,* by Harry T. Silcock, published by the Friends World Committee, London, is now available. This is a series of Bible readings covering a seven weeks' period. Copies may be secured at ten cents each through the American Section, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

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Jesus' Idea of a Unified World is the name of a small pamphlet published by the Friends World Committee for Consultation. Foreshadow and fulfilment are traced through reading in the Old and New Testament. Order at ten cents from Friends World Committee (American Section) 20 South 12th St., Philadelphia 7, Pa.

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Science and Quaker Service is the name of the Rufus M. Jones Lecture, given by James G. Vail at Upper Dublin, Pa., meetinghouse. It reveals an important insight into the spirit of Quakerism and of science by an important scientist and Quaker. James G. Vail is president of the American Institute of Chemical Engineers. Copies may be had on request to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

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Quaker Anecdotes, as collected and arranged by Irvin and Ruth Poley, is a sure sale to Friends everywhere. Quaker appetites have been whetted for such literature by the repertoire which Rufus Jones has constantly carried. Here are the "funny" stories in abundance.

To select only a few, there is the Friend of cautious speech whose caution was greater than his light. When asked about the health of his delicate wife he replied, "I think I may safely say she is much as she sometimes is."

Here is another paragraph from the collection: It was no slip of the tongue of an English Quaker in a York Meeting when he prayed with the air of addressing a fellow-reader: "O Lord, as thou hast doubtless seen in this morning's *Manchester Guardian*"—or, with a note of patronage, "Paradoxical as it may be unto thee, O, Lord."

Then there is the sensitive conscience apparent in the Friend who, when he was commended for a good sermon, replied, "That's what the devil said to me when I sat down."

The booklet at fifty cents may be ordered from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

THE DEVOTIONAL LIFE

EXCERPTS FROM THE "PENSEES" BY BLAISE PASCAL

Man is but a reed, the most feeble thing in nature; but he is a thinking reed. The entire universe need not arm itself to crush him. A vapour, a drop of water suffices to kill him. But, if the universe were to crush him, man would still be more noble than that which killed him, because he knows that he dies and the advantage which the universe has over him; the universe knows nothing of this.

* * * *

All our dignity consists, then, in thought. By it we must elevate ourselves, and not by space and time which we cannot fill. Let us endeavor, then, to think well; this is the principle of morality. A thinking reed.—It is not from space that I must seek my dignity, but from the government of my thought. I shall have no more if I possess worlds. By space the universe encompasses and swallows me up like an atom; by thought I comprehend the world.

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Now, the order of thought is to begin with self, and with its Author and its end.

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"God is, or He is not." What will you wager? . . . you must wager. It is not optional. You are embarked. Which will you choose then? Let us see. Since you must choose, let us see which interests you least. You have two things to lose, the true and the good; and two things to stake, your reason and your will, your knowledge and your happiness; and your nature has two things to shun, error and misery. Your reason is no more shocked in choosing one rather than the other, since you must of necessity choose. This is one point settled. But your happiness? Let us weigh the gain and the loss in wagering that God is. Let us estimate these two chances. If you gain, you gain all; if you lose, you lose nothing. Wager then, without hesitation that He is.

* * * *

The Christian religion, then, teaches men these two truths; that there is a God whom men can know, and that there is a corruption in their nature which renders them unworthy of Him. It is equally important to men to know both these points; and it is equally dangerous for man to know God without knowing his own wretchedness, and to know his own wretchedness without knowing the Redeemer who can free him from it. The knowledge of only one of these points gives rise either to the pride of philosophers, who have known God, and not their own wretchedness, or to the despair of atheists, who know their own wretchedness, but not the Redeemer.

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And, as it is alike necessary to man to know these two points, so is it alike merciful to God to have made us know them.

Selected by DANIEL J. PEACOCK

TOYS FROM THE CHILDREN OF GERMANY

Toys from Darmstadt have come: twenty boxes of them. German children made them and sent them to children in America, in token of their appreciation for the feeding program in Darmstadt. The toys are constructed from scraps of this and that, but in many instances the amateur touch is hardly to be detected, so cleverly are they put together. Toys of wood, jointed and movable, toys of cotton cloth neatly stitched, balls, dolls, doll furniture, carvings, cardboard decorations, and pictures. American children will delight in them.

First they are to be sent around the country in exhibits, as demonstrations of the spirit of friendship being born among the world's children through relief and rehabilitation projects. If you would like to have an exhibit for your club or Meeting or school, will you let The American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., know, allowing a generous margin of time in your request, as there may be more demand than we can satisfy all at once.

FOR FRIENDLY ACTION

OBSERVE NATIONAL FAMILY WEEK

This page is provided by the Department of Christian Home Life, R. Furnas Trueblood, Director, of the Board on Christian Education of the Five Years Meeting.

In many communities it is coming to be "the expected thing" to observe National Family Week. It is hoped that this may be true in Friends' communities, and in Friends Meetings. The Christian Home Life Department of the Board on Christian Education encourages such an observance. The date this year is May 4-11. In addition to many other helpful things that may be planned and accomplished, the following article by Pearl Rosser suggests a very interesting project which has been planned in connection with the observance of the week. The report will be made during Family Week. This presents an opportunity to do something about radio programs. What do you think of them? You can express your opinion of current programs by listing the three programs you think best. A poll of church people is being conducted, and the results will be announced during National Family Week. Keep in mind the ten points and use the ballot printed in THE AMERICAN FRIEND. Mail to one of these three addresses:

The United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

The Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

The International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois.

Citations will be made to the ten radio programs portraying family life which receive the highest number of votes. On the basis of the questions listed below, which three programs do you think are the best family programs? (Programs should meet at least seven out of the ten requirements.)

WHAT DO YOU WANT ON RADIO?

By Pearl Rosser

Is radio education? Can it be? These are questions that often come to my desk as Director of Radio Education for the International Council of Religious Education. Let us face together just what is educational. A definition by one of the outstanding educators of our country indicates that education consists of the producing, preventing, and directing of changes in the life of an individual. Does radio do that? Programs for entertainment only; programs designed to inform and programs utilizing the art form such as music, literature and drama all have their place in American radio and in their own way contribute to the listener's development. Many have said that radio even more than motion pictures or any other means of communication is determining the cultural life of America because radio *invades* the *home*.

The question for all thinking Christians to ponder is — What kind of changes do we want to bring about in our own lives, the lives of our children and youth? Does American radio at the present time do this?

The Committee on Family Life of the United Christian Adult Movement which embraces all Protestantism suggests that whether or not radio will be permitted to continue to *invade* the home or whether it will be used to *aid* home life depends ultimately upon parents themselves. To help parents in determining what shall be brought into their family life by way of the air waves, the committee has prepared criteria or standards by which families together can judge radio programs and thereby decide whether or not they are good. These criteria are listed on the "ballot" printed on this page.

In addition to determining by the twist of the dial what shall enter your own family experience, there is a responsibility to let the radio industry and program builders know what Christian people want. The industry claims to give the American listening public what it wants.

The Inter-Council Committee on Christian Family Life, which is made up of representatives of the Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America; the Committee on Adult Work of the International Council of Religious Education; and the United Council of Church Women is conducting a poll of church people to be announced during National Family Week, May 4-11, 1947, which will indicate to ourselves, to the radio industry and to radio program builders what the Christian people most appreciate in family radio listening. It is thought that we could register our positive feelings more prominently than our negative feelings by indicating the programs that do a good job over the air in promoting good, wholesome American family life.

You can help. Here is your chance to do something about making radio serve your family. Here is a chance to make radio more educational in the best sense of that word. Fill in the ballot printed on this page and mail it at once to one of the three addresses given. Invite your family to help you decide which program should receive your vote.

There is much more to be said on this great subject. In addition to evaluating present radio programs, there is an obligation on the part of Christian

NATIONAL FAMILY WEEK RADIO BALLOT

THE QUESTIONS AND THE BALLOT

1. Is the family true to life?
2. Is the family democratic—recognizing the rights of others?
3. Does the family recognize God in its everyday living?
4. Is there a high moral tone to the program?
5. Is the sponsoring commercial in keeping with the best in family life?
6. Does the program make you want to have a better family life?
7. Is there a high type of humor?
8. Does the family show an interest in the community, the nation, and the world?
9. Is the home the center of security and strength?
10. Does the program portray the family as improving?

	Name of Program	Station	Town or City
(First choice)			
(Second choice)			
(Third choice)			

Be sure to mail this ballot by April 1, 1947

Readers who do not want to mutilate this page may send their own copy by card or letter.

people to set in motion those forces that will provide for listening needs of children and youth which are now unmet. Many denominations and interdenominational groups in national and local areas are seeking to do this very thing. They are trying to develop better programs and to get them on the air. They are trying to encourage other programs to improve. They need the intelligent support of every church member in doing it. Get in touch with these folks and indicate your interest. Find out how you can help.

There are many other fine radio programs being brought by a far-seeing and public-spirited group within the radio industry which are missed by many of our people because they fail to inform themselves in advance of the time of broadcast and fail to plan their schedules in such a way as to clear the decks for listening. The Joint Committee on Radio of the Congregational Christian, Methodist and Presbyterian churches has produced a most helpful pamphlet which is issued each year entitled "The Best in Radio Listening." The pamphlet is edited by Everett Parker and is available for twenty cents per dozen. You could be responsible for bringing this to the attention of your own church people and for getting it into the hands of your neighbors.

Make a date with your radio for the *best in radio listening.* Help to let the industry know what we like. Fill in the ballot. Mail it at once. Look for announcements of the citations which will be made during National Family Week.

CONTRIBUTORS

MERLE L. DAVIS—Administrative Secretary of the American Friends Board of Missions, 101 South 8th Street, Richmond, Indiana.

RUFUS B. KING—Director of the Castaner Brethren Service Project, Castaner, Puerto Rico.

C. W. KIRKPATRICK—Member of the Rural Life Association, at present in Germany with a civilian agency.

LELIA S. MARSTALLER — Member of New England Yearly Meeting, Freeport, Maine.

LEVI T. PENNINGTON—President Emeritus of Pacific College, Newberg, Oregon.

PEARL ROSSER—Director of Radio Education, International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

GRACE SHILLING WHITE—County Recorder, Knox, Indiana.

It matters not how many, but how good, are the books one possesses and reads.

INTERNATIONAL BILL OF HUMAN RIGHTS

A Draft Proposal

A proposed International Bill of Rights, by the Committee on Human Rights of the Commission to Study the Organization of Peace, has been made public. More than forty national organizations have signed the document which is based on studies carried on ever since the Dumbarton Oaks Conference in the fall of 1944. It is an expression of the ideas of these organizations of the rights of individuals in the community of nations. The proposed bill was made public by Dr. James T. Shotwell, chairman of the Commission to Study the Organization of Peace which is the research affiliate of the American Association for the United Nations.

Article 1. The provisions of this Bill of Rights shall be deemed fundamental principles of international law and of the national law of each of the signatory states to be realized by appropriate action of international and national agencies.

Article 2. The rights and freedoms declared in this document, both separately and in their appropriate relationship with each other, shall apply to every person and shall be respected and observed without distinction as to race, sex, language, or religion.

Article 3. In the exercise of his rights every person is limited by the rights of others and by the just requirements of the democratic state.

Article 4. Every person has the right to the protection of life and liberty under law.

Article 5. Every person has the right to freedom of conscience and belief and freedom of religious association, teaching, practise, and worship.

Article 6. Every person has the right to form and hold opinions and to receive opinions and information from any source.

Article 7. Every person has the right to freedom from arbitrary limitation of expression in all means of communication, including speech, press, radio, motion picture, and art.

Article 8. Every person has the right to assemble peaceably with others.

Article 9. Every person has the right to form with others associations of a political, economic, religious, social, educational, cultural, scientific, or any other character for purposes not inconsistent with these articles.

Article 10. Every person has the right, individually or with others, to petition appropriate national and international agencies for redress of grievances.

Article 11. Every person has the right, in his capacity as citizen, to take part in the government of his state.

Article 12. Every person has the right to freedom from arbitrary searches and seizures and from unreasonable interference with his person, home, reputation, privacy, activities, and property.

Article 13. Every person has the right to have any criminal charges against him and any civil claims or liabilities determined without undue delay and in fair public trial by an impartial tribunal, before which he has the opportunity for a full hearing, and has the right to consult with and to be represented by counsel.

Article 14. Every person has the right to freedom from conviction and punishment for crime except as provided by law—local, national or international—in effect at the time of the commission of the act charged as an offense and not inconsistent with this Bill of Rights.

Article 15. Every person has the right to freedom from arbitrary arrest or detention, and every person who is arrested or detained has the right to an immediate judicial determination of the legality of his detention and to notice of the charges on which he is detained.

Article 16. Every person has the right to education; and the state, with due regard to the interest of parents in the education of their children, has a duty to require that every child within its jurisdiction receive education of the primary standard; to maintain or insure that there are maintained facilities for such education which are adequate and free; and to promote the development of facilities for further education which are adequate and effectively available to all its residents.

Article 17. Every person has the right to social security; and the state has the duty to maintain or insure that there are maintained comprehensive arrangements for the promotion of health, for the prevention of sickness and accident, for the provision of medical care and of compensation for loss of livelihood, and for insuring that all its residents have an opportunity to obtain adequate food and housing.

Article 18. Every person has the right to receive from the state assistance in the exercise of his right to work; and the state has the duty to promote stability of employment, to insure proper conditions of labor, and to fix minimum standards of just compensation.

Article 19. Each state has the duty to provide effective measures for the enforcement within its jurisdiction of the rights and freedoms herein declared and the United Nations shall take measures to carry out the provisions of the Charter to safeguard these rights and freedoms throughout the world.

QUAKERDOM · AT · LARGE

Blanche and Leslie Shaffer have become settled in their new headquarters in London. Their address is 32 Fanistock Square, where Leslie Shaffer serves as Secretary to the Friends World Committee for Consultation.

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Egbert White, publisher of a new magazine, *United Nations World,* is a brother of Lillian White Shepard, editor of Friends Bible School publications. The magazine represents the union of three other periodicals and starts with a subscription list of 50,000.

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Friends of New York City are making soap for Europe. They consider the project a distinct success. Friends elsewhere may write them, American Friends Service Committee, 114 East 20th Street, New York 3, for information.

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"High School Day" at Whittier College brought nearly three hundred students to the campus from surrounding high schools. This is an annual event at Whittier. The college sent its team to the National Collegiate Basketball tournament at Kansas City.

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Six young Friends are expected from London Yearly Meeting for the Young Friends Conference, July 7-13, at Earlham College. Representatives from other nations will probably attend. Charles F. Thomas, Secretary for Young Friends of the Five Years Meeting is heading the work.

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John Roberts and Sydney Russell of Kingsley Hall, London, have arrived in America. They will visit in the East, then come to Quaker Hill for service in the mid-west. The Rural Life Association has their schedule in hand. Muriel and Doris Lester are the moving spirits of Kingsley Hall.

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The annual School of Missions is being held at the evening worship hour during February at University Friends Meeting, Wichita, Kansas. On February 2, Charles and Celia Whitely of Hominy, Oklahoma, showed pictures and told of work in Indian centers of Oklahoma. On succeeding evenings other regions to be considered are Africa, Latin America and China, ending with the annual missionary dinner on February 26.

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Nebraska Central College is getting well started on the work of the second semester. A number of new students enrolled for the second half of the year. In addition to the work being done in residence, five courses in extension are being taken by rural teachers and others who meet for class work on Saturday or on some evening during the week. Chang Shen, of Shanghai, China, who is traveling secretary for the World Student Service Fund, visited the college in February and spoke effectively at chapel concerning some of the urgent needs of the students of China and of the European countries at the present time. On Sunday she spoke acceptably both morning and evening at the Friends Meeting.

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On 2nd month, 23, at 2:30, an appointed meeting for worship was held at the Mt. Holly, New Jersey, meetinghouse. It was felt that again the time had come to hold a public meeting in John Woolman's town, once a Quaker stronghold. The Religious Life Committee of the two Yearly Meetings carrying on Rufus Jones' concern, "Are we ready for the tasks of the day that are laid upon us?", sent to the public meeting the following team of visitors: Howard Brinton, Richmond Miller, William Bacon Evans, Thomas S. and Nan Brown, John E. Baer, Robert Clement, Robert and Angelyn Coe. The old meetinghouse was pleasantly filled. A number of townspeople were present, and a number of Friends from neighboring Meetings gave unifying support. Such appointed meetings were held often in Friends' communities in former days and are one of the most worth while undertakings. Public meetings set at a time apart from regular church services are great opportunities to acquaint members of the Wider Quaker Fellowship of the neighborhood with Friends' way of worship.

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Friends of Honey Creek Quarterly Meeting of Iowa are cooperating with the Inter-church Council of Hardin County. Several Friends hold office, Marion Rains being chairman; Lyle Tatum, chairman of Social Action; and Mildred Rains, superintendent of the young people's division. The first project of this council was the organization of a county ministerial association of which J. Paul Hadley was elected secretary.

Lyle Tatum was made chairman of a committee for a county-wide auction for relief. The sale was held at a regular sales barn on February 15, with an estimated attendance of two thousand. The churches, various organizations and individuals of the county cooperated in making this a success. The publicity and all services for the conducting of the sale were donated so that there was no expense involved. The net proceeds amounted to $7,594.10, with which sixty tons (two car-loads) of Ralston Relief cereal was purchased. The $94.10 remaining was sent to Church World Service, Inc. for distribution.

An interesting feature of this auction was the sale of a goat donated by Carrie Mills, a Friend. The goat was sold sixty-two times, bringing in a total of $445. A truck load of ex-WPA clothing was donated to the auction committee by the country board of supervisors, which included garments for men, women and children and was accepted for distribution in Europe rather than for the auction.

NEWS OF OUR MEETINGS

Platte Valley Quarterly Meeting was held at Central City, Nebraska, on January 25. Millard V. Powell, Yearly Meeting superintendent, was present and brought the message for the morning meeting and also for the meeting on Sunday. Ora W. Carrell spoke briefly at the business session of his visit to the Philadelphia General Meeting of Friends and of his attendance at the Conference on Education at Richmond.

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New Castle, Indiana, Friends Meeting has just begun a School of Life program to be held each Sunday evening from seven to eight-thirty from March 2 through May 4. Four courses offered are: A Study of Quaker Discipline, Effective Teaching in a Friends' Church School, Personality Development, and a course for children up to twelve years of age. The whole family is invited to attend. The first half-hour is given over to addresses by outstanding persons in Quakerdom. In a letter to the membership the pastor, Leonard Hall, stated that "If you want to be a part of the solution to world problems and not a part of the problem—if you want world peace and are willing to do something about it, attend the School of Life every Sunday evening." It is hoped that much good may come from this united effort.

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Honey Creek Quarterly Meeting was held at New Providence, Iowa, on January 4, with Wade Dillavou, pastor of Liberty Meeting, as speaker. A contribution was made to Arnold Park, Iowa, Meeting where the parsonage recently burned. The young people enjoyed a

fellowship supper and program on the following Sunday evening. The use of religious movie films showing such pictures as "The Blind Beggar of Jerusalem" and the "Passion Play" occasionally on Sunday evenings is attracting attention. The January church night, sponsored by the missionary committee, featured a starvation supper, followed by a program of band music by high school students, devotions by John Hadley, and presentation of the European situation by Walter Lewis. Walter and Ethel Tatum, who are leaving the community, were honored by a pot-luck dinner on February 16.

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On the evening of February 14, a meeting was held at the Winchester Friends church, when Logan Smith brought a stirring message on evangelism. Winchester Quarterly Meeting convened the next day, the Meeting on Ministry and Oversight and the Young Friends meeting being held at nine o'clock. Thomas E. Jones, president of Earlham, was in attendance at the Young Friends meeting. At the meeting on Ministry and Oversight, concerns as to fruit bearing and solutions to problems were expressed. Robert Miller of Monroe was in attendance. At the eleven o'clock meeting, Thomas E. Jones spoke on the unusual times in which we are living and the need for readiness to rebuild, but that unless we give ourselves, it is useless to give of our goods. A business meeting followed. On Saturday night, Murray Johnson gave an inspiring message on evangelism.

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Bangor Quarterly Meeting of Friends was held in Marshalltown, Iowa, February 22, with a large attendance. Ministry and Oversight met at 9:30, with Charles Beals speaking from the theme, "Maintaining our First Love." Wade Dillavou, pastor of Liberty Meeting, was in charge of the praise service. Lewis Savage, pastor of LeGrand Meeting, spoke at the eleven o'clock service on present-day trends in church union and the body of Christ. The women of the church served dinner at the noon hour. The Woman's Missionary Union met at one-thirty and discussed goals and objectives for the year. It was voted in the business meeting to protest the selling of beer in local grocery stores. The gospel team from Ackworth Meeting had charge of the young people's rally on Sunday afternoon, which was attended by eight ministers, including Leslie McCarger, pastor of Grinnell Meeting.

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At the close of the series, the Men and Boy's Brotherhood of the Mooresville, Indiana, Friends Church felt that their sponsorship of a "Friends World Citizenship Series" for the community had been well worth while. Four outstanding speakers were presented: Errol T. Elliott on "Our Christian Responsibility to Europe"; Dr. A. B. Benninghoff on "Our Opportunity toward Japan"; Dr. Thomas E. Jones of Earlham on "The Society of Friends and World Community"; and Dr. John J. Haramy on "The Jewish Problem from the Viewpoint of an Arab"; with a half-hour of music by various groups preceding each address. In retrospect, the emphasis seems to have been placed by all speakers, despite the diversity of their topics, on the responsibility of every individual Christian citizen. The whole community supported and benefitted by these meetings to such an extent that it is proposed to make the series an annual event.

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When the Stewardship Committee of Dublin Meeting, of Indiana Yearly Meeting, planned to observe the month of February as Stewardship Month, they decided to make it practical. Commencing with the first Sunday in the month, which was Missionary Day, envelopes were distributed each Sunday for contributions to the United Budget and on each Sunday there was a generous response. An Intermediate Boy's Class gave $20 during the campaign. Including the contribution of the first Sunday in March, $206 was given. When this amount is added to the regular contribution throughout the year, the Meeting has given $500. For the last few years, Dublin Meeting has been following the request of the Stewardship Committee of Indiana Yearly Meeting that February be Stewardship Month. This one proved to be the most worth while, not only because of the amount of money contributed, but also for the spiritual reaction.

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VASSALBORO QUARTERLY MEETING

Vassalboro Quarterly Meeting was held at East Vassalboro, Maine, Second month, 15 and 16. The opening service was a demonstration of real worship in the Quaker way, with quiet communion as well as with spontaneous spoken messages.

Linwood W. Jones, the oldest minister in the Yearly Meeting and now in his 91st year, sent a message of Christian love and fellowship. Dover Quarterly Meeting, which holds the first Quarterly Meeting session of the year, sent a letter exhorting Friends to "build bridges of love across the chasms of hatred and bitterness in the world." Arthur Jones, Clerk of the Yearly Meeting, sent an urgent appeal for the maintenance of our missions.

One-day conferences are being held throughout the Yearly Meeting for the consideration of Quaker fundamentals. More persons are being reached in these smaller groups than by an occasional large conference.

In the afternoon conference session, Lindley J. Cook, pastor of the two Portland Meetings, presented the subject of "Worship."

He traced the development of worship from the time of primitive man through early Christianity and the ritualistic Catholic church to the beginnings of Quakerism, which emphasized the priesthood of all believers with Christ as the center. He spoke of the need of keeping alive the prophetic element and of meditation in this time when the tendency is to let others do our thinking. Friends must guard against losing their heritage and must be channels of this life to others.

Long and interesting discussion followed. Some suggested worship services held on week-days, when kindred souls may meet together. Some mentioned holding two services successively, reviving the unprogrammed meeting in one of these services. "Whatever we become, we must not lose sight of the prophetic element, whether through layman or minister." If we believe in the traditional Quaker way of worship, organization, and ministry, we must hold to these fundamentals or become just like others. "We must have Friends to keep these principles before the world."

John C. Gatchell, pastor of the East Parsonfield Meeting, presented the subject of "Rural Meetings and Leadership." He spoke of the problems of rural ministry from personal experience, for he bears the weight of a country parish while supporting himself by tuning pianos. The conference felt a concern to strengthen the Meetings of Central Maine and to conserve their testimony. The discussion crystallized into taking steps toward plans for assisting the Meetings of East Vassalboro, South China, and East Benton.

The speaker of the evening was Willis Weatherford who for several years has been directing relief work for the American Friends Service Committee in North Africa, Austria, Poland, and France, with visits into Germany. He gave a very informing talk on conditions and the work of opening up relief in the various areas.

Here the pure mind is known, and the pure God is waited upon for wisdom from above; and the peace which hath no end, is enjoyed . . . And the Light of God that calls your minds out of the creatures, turns them to God to an endless being, joy and peace: here is a seeing God always present.

GEORGE FOX

HORIZON

Cornell University and Auburn Theological Seminary, New York, are offering a summer course in training for rural church work. The New York State Council of Churches is cooperating. Interested persons may write Cornell University, Ithaca, New York.

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Minimum salaries for pastors of Congregational Christian churches were announced by the denomination's Missions Council. The new scale provides for an annual salary of $2,400 for rural clergymen and $2,400 plus a house for urban pastors. Official telephone and annuity pension dues are also added to urban pastors' minimum pay scale.

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Teen-age youths of Las Vegas, New Mexico, are reported to have gathered evidence against local liquor establishments selling liquor to minors. In their general purpose is the desire to have "a fit place for our parents to live." Protection of family life is their avowed object.

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Revision of the Old Testament to be known as the *Revised Standard Version* is nearing the final stages of preparation. Release is expected in 1950.

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The Roman Catholic Church added fourteen new Negro missions, seven new schools, two hospitals and two clinics during 1946 in an expansion of its Negro apostolate in this country. An average of forty-three Negroes became Catholics each day last year, as reported by a Catholic leader, Clarence J. Howard.

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The largest amount of supplies—2,424,300 pounds—yet shipped to the needy peoples abroad in any one month by Church World Service, the interdenominational relief and reconstruction agency, left this country in January. Included in the shipments were twenty quonset huts for Japan.

SERMONIC CONFUSION

The Reverend Rueben K. Youngdahl, pastor of Mount Olivet Lutheran church in Minneapolis, is a firm believer in short, forceful sermons. On a recent Sunday, according to a story Mr. Youngdahl told his church's father-son dinner, one of the ushers commented about the unusually long sermon.

Mr. Youngdahl offered this explanation: He usually places a cough drop in his mouth upon entering the pulpit, and when it has dissolved, he knows his time is up. However, on this particular Sunday, he mistakenly took a loose button in his pocket instead of the customary cough drop, thus extending the sermon far beyond the usual length.—*R.N.S.*

RELIEF FROM MID-WEST

Gifts-In-Kind Report

When the Food Relief Program for the Middle West was inaugurated by the American Friends Service Committee at the beginning of last summer, it was designated a Gifts-in-Kind program because it was expected that its central feature would be the contribution of grain, mainly in car-load lots. As the program progressed, in the Ohio-Indiana area, it became evident quite early that cash contributions would surpass the contributions of grain in value. This seems to have resulted from two facts: first, that many Friends Meetings in cities and towns desired to share by giving cash for the purchase of the finished cereal; second, that many producers of grain wished to give in smaller quantities than seemed necessary to fill a car in a local community. There was also the problem of securing the service of someone willing to give time to direct the enterprise, as well as that of the question of saving the cost of transportation.

The result has been that at the present time about thirty-four per cent of all contributions have been Gifts-in-Kind while the remainder has come in cash. Much of this cash, however, has come from the sale of grain, distinctly set aside for this purpose which, if it had been given as grain, would carry this kind of giving quite beyond the fifty per cent mark. We have knowledge of enough of that kind of giving to produce the result indicated.

There are a few instances of responses as Gifts-in-Kind which deserve special mention.

WHEAT TITHING IN MICHIGAN

Much worth while publicity has been given to Perry Hayden's wheat-tithing project in lower Michigan. This was the culmination of a six-year program which, as it neared its completion, became closely associated with the Service Committee. All of the wheat secured was given to the Service Committee for relief purposes. The actual amount of wheat contributed was about 3,000 bushels the value of which was close to $6,000. This wheat went to the Ralston-Purina Company for processing into cereal. The sum of $4,000 additional was given in cash by farmers in that area as the income from pledged wheat.

CORN IN WALNUT RIDGE QUARTERLY MEETING

Early in January, under the leadership of Harry E. Cooper, Friends of Walnut Ridge Quarterly Meeting, which centers in Carthage, Indiana, secured about 50,000 pounds of shelled corn which was shipped from Gwynneville to the Ralston-Purina plant at Circleville, Ohio, where its value was exchanged for Relief Cereal. Cash contribution in connection with this project amounted to $657.20.

POWDERED MILK IN ORANGE COUNTY, INDIANA

Under the leadership of Samuel Riggle, Friends in and near Paoli, Indiana, have secured ten tons of powdered milk valued at $2,900 and have paid the freight to New York City. They still have enough money in hand to pay shipment charges to Austria, to which country it has been assigned. The over-all contribution amounted to more than $3,600. The Council of Religious Education for Orange County cooperated in this project.

WHEAT IN KNIGHTSTOWN

Friends in the Knightstown Meeting, Indiana, under the leadership of John Randolph secured a shipment of wheat from the farmers in that community. The results were not so large as anticipated due, in part, to a lack of interest among non-Friends. More than five hundred bushels were collected. This contribution was sold and the money obtained was used to purchase Relief Cereal.

SOY-BEANS IN FAIRFIELD QUARTERLY MEETING

As in the case of Knightstown the contributions were not forwarded as grain. These projects deserve mention, however, in the classification of Gifts-in-Kind. Valley Mills Meeting, about ten miles southwest of Indianapolis, undertook a program of producing soybeans for relief by the actual cultivation of a field near the meetinghouse. The Meeting's half-share of the returns amounted to one hundred and five bushels which were sold for $241.50. With this as a nucleus other individuals of the Quarterly Meeting contributed shares of their soy-bean crops until the entire amount had the value of $1,305.24. This was transmitted to the Ralston-Purina Company for the purchase of cereal.

There are probably other smaller projects that have not come to our notice. The cases cited above are enough to show that Gifts-in-Kind actually have been in the foreground of the food relief picture. In contemplation of such contributions during the coming harvest season, we are now advocating the adoption by local Meetings and individual farmers of a program of "Planting for Relief."

HOMER J. COPPOCK

No life, however, maimed, or broken, or imperfect, is without a message or a purpose.

WELCOME EXTENDED

Editor, THE AMERICAN FRIEND:

Limerick Friends will be glad to meet Friends arriving or departing from Rineanna airport. This Autumn they have had the pleasure of meeting Passmore and Anna Elkinton, Errol T. Elliott, and also Irish Friends going to America.

ERNEST H. BENNIS

Limerick, Eire

BIRTHS

BAY — To Stanley L. and Emily Newlin Bay, a daughter, Susan Louise, September 18, at Albia, Iowa.

BARRETT—To Charles L. and Rachel Braxton Barrett, a daughter, Lynn Reeve, in Indianapolis, on February 4.

DEMMIEN — To Chester and Ruth Irma Demmien of Highland, Ohio, Meeting, a daughter, Linda Jane, on December 19.

GIMRE—To Howard and Elsie Nelson Gimre, a son, Sidney Howard, on February 9, at Marshalltown, Iowa.

HILL—To Howard and Lois Hill on February 15, at Indianapolis, a daughter, Kristen Ayre.

MCANALLY—To Paul R. and Lillian Casey McAnally, a daughter, Connie Lynn, in Indianapolis, on January 18.

MCCRACKEN — To Preston C. and Dorothy Harding McCracken, Rose Hill, Kansas, February 21, a daughter, Evelyn Louise.

MATZKE — To Robert and Mary Martha Hill Matzke on February 19, a daughter, Sara Lee, in Indianapolis.

QUIMBY — To Stephen and Vivian Quimby on February 4, a daughter, Barbara Jean, at Unadilla, New York.

SAHM—To Albert and Alberta Sahm, a son, Nicholas Townsley, in Indianapolis, on February 2.

MARRIAGES

MESNER-MCCONNELL — Mildred Edna McConnell, daughter of George H. and Mary Fish McConnell of Central City, Nebraska, to Kenneth Mesner, son of Hugh P. and Lois Watkins Mesner, of Central City, Nebraska, at the Central City Friends meetinghouse on November 28, with the pastor, Howard W. McKinney, officiating.

MESNER-MCCONNELL — Selma Jean McConnell, daughter of Frank and Kate Smith McConnell of Central City, Nebraska, to Warren Mesner, son of Raymond D. and Erma Marsh Mesner of Clarks, Nebraska, at the home of the bride's parents on January 26, with Howard W. McKinney officiating.

DEATHS

CAIN—Mary Catherine Cain, infant daughter of Forrest and Louise Martin Cain of Economy, Indiana, on February 1, burial being in Earlham Cemetery at Richmond. Besides the parents she leaves a brother and grandparents.

HASKETT — Esther Pidgeon Haskett, widow of Claude E. Haskett, on June 14, 1946, at the home of her daughter in Pittsburgh, Pa. She was a birthright Friend, reared in Hopewell Community, but for a number of years lived in Lewisville, Dublin Quarterly Meeting, Indiana Yearly Meeting, where she served the Meeting faithfully. Services were held in Lewisville where burial was also made.

HASTINGS—Laura K. Hastings, wife of Walter Hastings, unexpectedly on March 3, at her home in Muncie, Indiana. She has been a resident of Muncie since childhood and a faithful member of the Friends Meeting there for many years, where she was director of the young people's choir. Besides the husband, she leaves two sons, Fred of Connersville, and J. Thomas of Urbana, Illinois; and four grandchildren. Services were conducted at Friends Memorial Church by the pastor, Robert Jones, and burial was made in Beech Grove Cemetery.

HORISBERG—Viola Horisberg on February 26, at the home of her daughter, Kate Rodman, in West Hartford, Connecticut. She was recorded a minister in Baltimore Monthly Meeting in 1923, where she lived for many years. She served for several years in the Meeting office and for one year acted as Yearly Meeting Secretary. She also served as Reading Clerk for a period of years. Her deepest concerns were in the fields of missions and Christian education and she was particularly gifted in pastoral visiting and in work among children, the memory of which is still cherished in Homewood families. She was instrumental in creating and guiding a city-wide organization, the Woman's International Missionary Union in 1911, which has become the Baltimore Council of Church Women.

MILLER—Lillian Friend Miller, aged seventy-two years, at her home in North Loup, Nebraska, on January 29. She is survived by her husband, Edwin T. Miller, one son and two daughters. A member of North Loup Monthly Meeting, she was a faithful worker in the church. For many years she served as treasurer of Platte Valley Quarterly Meeting.

RODGERS—Annie Rodgers of Bangor, North Ireland, on February 3. She was the daughter of John and Annie Rodgers, and most of her life was spent in Waterford, South Ireland. She attended the first all-American Friends Conference in 1929, coming to know many American Friends. Her genius lay in her personal ministry and her ministry in Meeting showed great depth.

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JAMES F. WALKER, *Principal*, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN
First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street, For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON
Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Calvin R. Choate, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave.,N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia Street. Phone 43-467.

THE AMERICAN FRIEND

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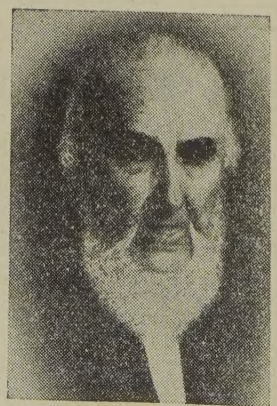

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